HOLY *Obseruations.*

LIB. I.

ALSO,

Some fewe of DAVIDS *Psalmes Metaphrased*, for a taste of *the rest.*

By Ios: HALL.

AT LONDON,
Printed by Tho: Purfoot for *Samuell Macham*: and are to be sold at his shop in Paules Churchyard, at the signe of the Bull-head. 1609.

To the right Honorable, EDVVARD *Lord* Denny, *Baron of Waltham*, my most bou-*tifull Patron*, *Grace* and PEACE.

Right Honorable:

THis advantage a scholler hath above others, that hee cannot bee idle, and that hee can worke without instruments. For, the mind inured to contem-

plation will set it selfe on worke, when other occasions faile: and hath no more power not to study then the eye which is open hath, not to see something; in which businesse it carries about his owne Library, neither can complaine to want bookes while it enioyeth it selfe.

I coulde not then neglect the commoditie of this plentifull leasure in my so easie attendance here; but (though besides my course, and without the helpe of others writinges) must needs busie my selfe

in

in such thoughts as I haue heere giuen account of, to your Lordship; such, as I hope still not bee vnprofitable nor vnwelcome to their Patron, to their Readers. I sende them forth from hence, vnder your honorable name, to shewe you that no absence, no imployment can make mee forget my due respect to your Lordship; to whom (next vnder my gracious Maister) I haue deseruedly bequeathed my selfe and my indeuours. Your goodnesse hath not wont to magni-

ſie it ſelfe more in giuing then in receiuing ſuch like holy preſents: the knowledge whereof hath intitled you to more labours of this nature (if I haue numbred aright) then any of your Peeres. I miſdoubt not either your acceptation, or their vſe. That GOD, who hath aboue all his other fauours giuen your Lordſhip euen in theſe careleſſe times, an heart truely religious, giue you an happie increaſe of all his heauenly graces by my vnworthy ſeruice. To his gracious care I daily

ly commend your Lordſhip with my Honourable Lady; wiſhing you both, all that little ioy earth can affoord you, and fulneſſe of glory aboue.

Non-ſuch. *Iuly. 3.*

Your Lo:

Moſt humbly deuoted for euer.

In all dutie and obſeruance,

Joſ: Hall.

HOLY OBSERVATIONS.

AS there is no thing ſooner dry then a teare; ſo there is nothing ſooner out of ſeaſon then worldly ſorrowe: which if it be freſh and ſtill bleeding, finders ſome to comfort and pitty it; if ſtale and skinned ouer with time, is rather intertained with ſuch as then commiſera-

tion. But the sorrowe of repentance comes neuer out of time. All times are alike vnto that eternitie, whereto we make our spirituall moanes: That which is past, that which is future, are both present with him. It is neither weake nor vncomely, for an old man to weepe for the sinnes of his youth. Those teares can neuer be shed either too soone, or too late.

Some men liue to be

their own executors for their good name; which they ſee (not honeſtly) buried, before thēſelues die: Some other of great place, and ill deſert, parte with their good name & breath, at once. There is ſcarce a vicious man whoſe name is not rotten before his carcaſſe. Contrarilie, the good mans name is oft times the heyr to his life; either borne after the death of the parent, for that enuie would not ſuffer it to come forth before: or perhaps ſo well growen vp in

his

his life time, that the hope thereof is the staffe of his age, and ioy of his death. A wicked mans name may bee feared a-while; soone after, it is either forgotten or cursed: The good mans either sleepeth with his bodye in peace, or waketh (as his soule) in glory.

3

Ost times those which show much valor while there is equall possibiltie of life, when they see a preſẽt necessity of death, are

are found moſt ſhamefully timorous. Their courage was before grounded vppon hope: that, cut off, leaues them at once deſperate and cowardly: whereas men of feebler ſpirits meete more cheerefully with death; becauſe though their courage bee leſſe, yet their expectatiõ was more.

4

I haue ſeldome ſeene the ſonne of an excellent and famous man, excellent: But, that an ill bird hath

hath an ill egge, is not rare; children possessing as the bodily diseases, so the vices of their Parents. Vertue is not propagated; Vice is euē in them which haue it not raigning in themselues: The graine is sowen pure, but comes vp with chaffe & huske. Hast thou a good son? Hee is Gods, not thine. Is hee euill? Nothing but his sinne is thine: Helpe by thy prayers and indeauors to take awaye that which thou hast giuen him, and to obtaine from God that which

which thou haſt, & canſt not giue: Els thou maiſt name him a poſſeſſion; but thou ſhalt finde him a loſſe.

¶

These things be comly & pleaſant to ſee & worthy of honor to the behoider: A young Saint, an old Martyr, a religious Souldier, a coſcionable Statesman, a great man curteous, a learned man hūble, a ſilent woman, a child vnderſtanding the ey of his paret, a merry copanion without vanitie,

vanitie, a friende not changed with honour, a sicke man cheerefull, a soule departing with cõfort and assurance.

6

I haue oft obserued in mery meetings solemnly made, that somewhat hath fallen out crosse, eyther in the time, or immediatly vppon it, to season (as I thinke) our immoderation in desiring or inioying our friendes, and againe, euens suspected, haue prooued our best; God herein

hercin bleſsing our awful ſubmiſsion with good ſucceſſe. In all theſe humane things, indifferency is ſafe. Let thy doubts be euer equall to thy deſires: ſo thy diſappointment ſhall not bee grieuous, becauſe thy expectation was not peremptory.

7

You ſhall rarely finde a man eminent in ſundry faculties of minde, or ſundry manuarie trades. If his memory be excellent, his fantaſie is but dull

dull: if his fancie bee busie and quicke, his iudgement is but shallow: If his iudgement be deepe, his vtterance is harshe: which also holds no lesse in the actiuities of the hand. And, if it happen that one man bee qualli-fyed with skill of diuers trades, and practise this varietie, you shall seldom finde such one thriuing in his estate: with spirituall giftes it is otherwise; which are so chayned together, that who excels in one hath some eminencie in more, yea

in

in all. Looke vpon faith: ſhee is attended with a Beuie of Graces : Hee that beleeues, cánot but haue hope : if hope, patience: He that beleeues and hopes, muſt needes finde ioy in God : if ioy, loue of God ; hee that loues God, cannot but loue his brother: his loue to God breedes piety and care to pleaſe, ſorrowe for offending; feare to offend. His loue to men, fidelity and Chriſtian beneficence: vices are ſeldom ſingle; but vertues go euer in troups: they go ſo thicke,

thicke, that sometimes som are hid in the croud; which yet are, but appeare not: They may be shut out from sight; they cannot be seuered.

8

The Heauen euer moones, and yet is the place of our rest: Earth euer rests, and yet is the place of our trouble: Outwarde motion can bee no enemy to inward rest; as outwarde rest may well stand with inwarde vnquietnesse.

9 None

9

None liue ſo ill, but they content themſelues in ſomewhat: Euen the begger likes the ſmell of his diſh. It is a rare euill that hath not ſomething to ſweeten it; either inſenſe, or in hope; Otherwiſe men woulde growe deſperate, mutinous, enuious of others, wearie of themſelues. The better that thing is wherein wee place our comfort, the happier wee liue: and the more wee loue good things, the

the better they are to vs. The Worldinges comfort, though it bee good to him because he loues it; yet because it is not absolutely and eternall good, it failes him: wherein the Christian hath iust aduantage of him, while he hath all the same causes of ioy refined and exalted; besides more and hyer, which the other knows not of: The Worldling laughes more, but the Christian is more delighted. These two are easily seuered: Thou seest a good

goodly picture, or an heape of thy gold: thou laugheſt not, yet thy delight is more then in a ieſt that ſhaketh thy ſplene: As griefe, ſo ioye is not leſſe when it is leaſt expreſſed.

10

I haue ſeene the worſt natures, and moſt depraued minds not affecting all ſinnes: but ſtill ſome they haue condemned in others, and abhorred in themſelues: One exclaimes on couetouſnes, yet hee can too well abide

abide riotous good fellowship: Another inueighes against drunkennesse and excesse, not caring how cruell he be in vsury and oppression. One cannot indure a rough and quarrellous disposition, yet giues himselfe ouer to vncleane & lasciuious courses: Another hates all wrongs, saue wrong to God. One is a ciuill Atheist, another a religious Vsurer, a third an honest Dronkarde, a fourth an vnchaste Iusticer, a fift a chaste Quarreller,

reller. I know not whether euery diuell excell in all ſins : I am ſure ſome of them haue denomination from ſome ſinnes more ſpeciall . Let no man applaude himſelfe for thoſe ſinnes he wanteth, but condemn himſelfe rather for that ſin he hath. Thou cenſureſt another mans ſinne, hee thine ; GOD curſeth both.

II

Golde is the heauieſt of all metalles : It is no wonder that the rich

man is vſually carryed downward to his place. It is hard for the ſoule, clogged with many weights, to aſcēd to heauen: It muſt be a ſtrong and nimble ſoule that can carry vp it ſelfe, and ſuch a lode; yet *Adam* and *Noah* flewe vp thither with the double Monarchie of the world; the Patriarkes with much wealth, manie holie Kings with maſsie Crownes and Scepters. The burden of couetous deſires is more heauie to an empty ſoule then

then much treaſure to the full. Our affections giue poiſe or lightnes to earthly things. Either abate of thy lode if thou find it too preſsing, whether by hauing leſſe, or louing leſſe: or adde to thy ſtrength and actiuity, that thou mayeſt yet aſcend. It is more commendable, by how much more harde, to climbe into heauen with a burden.

12

A Chriſtian in all his wayes muſt haue three

guides: Truth, Charity, Wisedome: Truth to go before him; Charity and Wisedome on either hand. If any of the three be absent, he walks amisse. I haue seen some doe hurt by following a truth vncharitably. And others while they would salve vp an errour with loue; haue fayled in their wisedome, and offended against iustice. A charitable vntrueth, and an vncharitable truth, and an vnwise managing of trueth or loue, are all to bee carefully

fully auoyded of him that would goe with a right foote in the narrow way.

13

GOD brought man forth at firſt, not into a Wilderneſſe, but a Garden; yet then he expected beſt ſeruice of him. I neuer finde that hee delights in the miſery, but in the proſperity of his ſeruants. Cheerefulnes pleaſes him better then a deiected and dull heauineſſe of heart. If wee can bee good with plea-

ſure hee grudgeth not our ioy: If not, it is beſt to ſtint our ſelues; not for that theſe comforts are not good, but becauſe our hearts are euill: falting not their nature but our vſe and corruption.

14

The homelieſt ſeruice thas we doe in an honeſt calling, tho it be but to plow, or dig, if done in obedience, & cõſcience of Gods cõmandement, is crowned with an ample reward; whereas the beſt

beſt works for their kind (preaching, praying, offering euangelicall ſacrifices) if without reſpect of Gods iniũction & glory, are loded with curſes: God loueth aduerbs; & cares not how good, but how well.

15

The golden infancy of ſome hath proceeded to a brazen youth, and ended in a leaden age: All humane maturities haue their period: Onelie grace hath none. I durſt neuer laye too much

hope on the forwarde beginnings of witte and memorie, which haue been applauded in children. I knew they could but attaine their vigor; and that if ſooner, no with the better: for the earlier is their perfection of wiſedome, the longest ſhall be their witleſſe age. Seaſonableneſſe is beſt in all theſe thinges which haue their ripenes and decay. Wee can neuer hope too much of the timely bloſſomes of grace, whoſe ſpring is perpetuall, and whoſe harueſt

harueſt begins with our end.

16

A man muſt giue thankes for ſome-what which he may not praye for. It hath beene ſayde of Courtiers, that they muſt receiue iniuries and giue thankes. God cannot wrong his, but hee will croſſe them; thoſe croſſes are beneficiall; all benefites challenge thanks: Yet I haue read that Gods children haue with condition prayed againſt them, neuer for

them. In good things we pray both for them, and their good vse: in euill, for their good vse, not themselues: Yet, wee must giue thãks for both. For, there is no euill of paine which God dooth not; nothing that God doth, is not good; no good thing but is woorthy of thankes.

17

One halfe of the world knowes not how the other liues: and therefore the better sort pitty not the distressed; and the mi-

miſerable enuy not thoſe which fare better, becauſe they knowe it not. Each man iudges of others condition, by his owne. The worſt ſort would be too much diſcontented, if they ſawe how farre more pleaſant the life of others is: And if the better ſort (ſuch we cal thoſe which are greater) could look down to the infinit miſeries of inferiours, it would make them either miſerable in compaſsion, or proude in conceit. It is good, ſome-times, for the delicate

delicate rich man to look into the poore mans cupboard : and ſeeing God in mercy giues him not to know their ſorrow by experience, to knowe it yet in ſpeculation : This ſhall teache him more thankes to God, more mercy to men, more contentment in himſelfe.

18

Such as a mans prayer is for another, it ſhall be in time of his extreamity for himſelfe : For, though hee loue himſelfe more then

then others, yet his apprehenſion of God is a like for both. Such as his prayer is in a former extreamity, it ſhall bee alſo in death: this way, wee may haue experience euen of a thing future: If God haue been farre off from thee in a fit of thine ordinary ſickneſſe, feare leaſt he will not bee neerer thee in thy laſt: what differs that from this, but in time? Correct thy dulneſſe vppon former proofes: or els at laſt thy deuotion ſhall want life before thy body.

19 Theſe

19

Those that come to their meate as to a medicine (as *Augustine* reports of himselfe) liue in an austere and Christian tẽper, & shal be sure not to ioye too much in the creature, nor to abuse themselues: Those, that come to their medicine as to meate, shall be sure to liue miserablye and die soone: To come to meate as meate, if without a gluttonous appetite and palate, is allowed to Christians: To

To come to meate as to a ſacrifice vnto the belly, is a moſt baſe & brutiſh idolatry.

20

The woorſt that euer were, euen *Caine* and *Iudas* haue had ſome fautors that haue honoured them for Saintes: And the Serpent that beguiled our firſt Parents, hath in that name had diuine honour and thankes. Neuer any man trod ſo perilous and deepe ſteppes, but ſome haue followed

wed, and admired him. Each maiſter of heretie hath found ſome clients; euen hee, that taught all mens opinions were true: Againe, no man hath beene ſo exquiſite, but ſome haue detracted from him, euen in thoſe quallities which haue ſeemed moſt worthy of wonder to others. A man ſhall bee ſure to bee backed by ſome, eyther in good or euill, and by ſome ſhouldred in both. It is good for a man not to ſtand vppon his Abbetters, but his quar-

quarrell; and not to depend vppon others, but himſelfe.

21

Wee ſee thouſands of Creatures die for our vſe, and neuer doe ſo much as pitty them: why doe wee thinke much to dye once for God? They are not ours ſo much as wee are his; nor our pleaſure ſo much to vs as his glory to him: their liues are loſt to vs, ours but changed to him.

22 Much

22

Much ornament is no good ſigne : Paynting of the face argues an ill complexion of bodie, a worſe minde. Truth hath a face both honeſt and comely, and lookes beſt in her owne colours: but, aboue all, diuine truth is moſt faire, and moſt ſcorneth to borrowe beautie of mans witte or tongue: ſhe loueth to come forth in her natiue grace like a Princely Matrone ; and counts it the greateſt

teſt indignity, to bee dallyed with as a wanton Strumpet: Shee lookes to command reuerence, not pleaſure: ſhee would be kneeled to, not laughed at; To pranke her vp in vaine dreſſes and faſhions, or to ſporte with her in a light and youthful manner, is moſt abhorring from her nature: they know her not, that giue her ſuch entertainment; and ſhall firſt knowe her angrye, when they do know her. Againe ſhee would bee plaine, but not baſe, not

not ſluttiſh: She would be clad not gariſhly, but not in ragges: Shee likes as little to bee ſet out by a baſe foyle, as to ſeeme credited with gaye coloures. It is no ſmall wiſedome to know her iuſt guiſe, but more to followe it; and ſo to keepe the meane, that while we pleaſe her, wee diſcontent not the beholders.

23

In worldly carryage ſo much is a man made of, as he takes vpon himſelfe

ſelfe: but ſuch is Gods bleſsing vppon true humility, that it ſtill procureth reuerence. I neuer ſawe Chriſtian leſſe honored for a wiſe neglect of himſelfe: If our deiection proceed from the conſcience of our want, it is poſsible we ſhould be as little eſteemed of others, as of our ſelues: But if wee haue true graces, and prize them not as the higheſt; others ſhall value both them in vs, and vs for them, and with vſurie giue vs that honour wee with-

with-held modeſtly fro
our ſelues.

24

Hee, that takes his full
liberty in what hee may,
ſhall repent him: how
much more in what he
ſhould not? I neuer read
of Chriſtian that repen-
ted him of too litle world-
ly delight. The ſureſt
courſe I haue ſtill found
in all earthly pleſures, To
riſe with an appetite, and
to be ſatisfyed with a lit-
tle.

25 There

25

There is a time when Kings goe not forth to warfare: Our ſpirituall warre admits no intermiſsion: it knowes no night, no winter, abides no peace, no truce. This cals vs not into a gariſon, where we may haue eaſe and reſpite, but into pitched fields continually: we ſee our enemies in the face alwaies, and are alwaies ſeene and aſſalted: euer reſiſting, euer defending, receiuing and returning blowes.

If

If either we be negligent or weary, we die: what other hope is there while one fights, and the other ſtands ſtill? We can neuer haue ſafety and peace, but in victory. There muſt our reſiſtance bee couragious and conſtant, where both yeilding is death, and all treaties of peace mortall.

26

Neutrality in thinges good or euill is both odious, and preiudicial; but in matters of an indifferent

rent nature is ſafe and commendable: Heerein taking of parts, maketh ſides, and breaketh vnitie. In an vniuſt cauſe of ſeparation, hee that fauoureth both partes, may perhaps haue leaſt loue of either ſide; but hath moſt charitie in himſelfe.

27

Nothing is more abſurd then that Epicurean reſolution, Let vs eat and drinke, to morrow we ſhall dye! As if wee were made only for

the paunch, & liued that we might liue: yet there was neuer any naturall man found fauor in that meat which hee knewe should be his last. Whereas they should say; Let vs fast and pray, to morrow we shall die: For, to what purpose is the body strengthened, that it may perish? whose greater strength makes our death more violent. No man bestowes a costly roofe on a ruinous tenement: That mans end is easie & happy whom death finds with a weak body

bodye, and a ſtrong ſoule.

28

Sometime, euen things in themſelues naturallie good, are to bee refuſed for thoſe, which (being euill) may be an occaſion to a greater good. Life is in it ſelfe good, and death euill: Els *Dauid*, *Elyas*, and many excellent Martyrs would not haue fled, to hold life, and auoid death; Nor *Ezekiah* haue prayed for it, nor our Sauiour haue bidden vs to flee for it,

nor God promised it to his for a rewatd; yet if in some cases wee hate not life, wee loue not God, nor our soules. Herein, as much as in any thing, the peruersenesse of our nature appeares, that we wishe death, or loue life vpon wrong causes: we would liue for pleasure, or wee woulde die for paine; *Iob* for his sores, *Elias* for his persecution, *Ionas* for his gourd would presently dye, and will needes outface God that it is better for him to die, then to liue: wherein we

are

are like to garriſon ſouldiers, that while they liue within ſafe walles, and ſhow themſelues once a day rather for ceremony and pompe, then neede or daunger, like warrefare well enough; but if once called forth to the fielde, they wiſh themſelues at home.

29

Not onely the leaſt but the worſt is euer in the bottome: what ſhoulde God doe with the dregges of our age?

when ſinne will admitte thee his Clyent no longer, then God ſhall bee beholden to thee for thy ſeruice: Thus is God dealt-with in all other offrings; The worſt and leaſt ſheafe muſt bee Gods Tenth: The deformedſt or ſimpleſt of our Children, muſt bee Gods Miniſters: The vncleanlyeſt and moſt careleſſe houſe, muſt be Gods Temple; the idleſt and ſleepieſt houres of the day, muſt bee reſerued for our praiers; The worſt parte of our age, for

for Deuotion. Wee woulde haue God giue vs ſtill of the beſt, and are ready to murmure at euerie little euill hee ſends vs: yet nothing is bad enough for him, of whō wee receiue all. Nature cōdemns this inequality: & tells vs, that he which is the author of good, ſhou'd haue the beſt, and he which giues all ſhould haue his choice.

30

When wee goe about an euill buſineſſe, it is ſtrange how readie the

diuell is to ſet vs forward; how carefull, that wee ſhould want no furtherances : So that if a man would bee lewdly witty, hee ſhall be ſure to be furniſhed with ſtore of prophane ieſts, wherein a looſe heart hath double aduantage of the conſcionable . If hee would bee voluptuous, hee ſhall want neither obiects nor opportunities. The currant paſſage of ill enterpriſes is ſo far from giuing cauſe of incouragement, that it ſhoulde iuſtly fright a man

man to look backe to the author; and to conſider that hee therefore goes faſt, becauſe the Diuell driues him.

31

In the choice of companions for our conuerſation, it is good dealing with men of good natures: for, tho grace exerciſeth her power in bridling nature, yet (ſith wee are ſtil men, at the beſt) ſome ſwinge ſhee will haue in the moſt mortyfied. Auſteritie, ſullenneſſe, or ſtrange-

neſſe of diſpoſition, and what-ſoeuer qualityes may make a man vnſociable, cleaue faſter to our nature, then thoſe which are morally euill. True Chriſtian loue may be ſeparated from acquaintance, and acquaintance from intireneſſe: Theſe are not quàlities to hinder our loue, but our familiarity.

32

Ignorance as it makes bolde, intruding men careleſly into vnknow'n dan-

dangers; ſo alſo it makes men oft times cauſeleſly fearfull. *Herod* feared Chriſts comming, becauſe hee miſtooke it: If that Tyrant had knowen the manner of his ſpirituall regiment, hee had ſpared both his own fright and the blood of others. And hence it is that wee feare Death, becauſe wee are not acquainted with the vertue of it. Nothing but innocence & knowledge can giue ſound confidence to the heart.

33 Where

33

Where are diuers opinions, they may be all falſe; there can be but one true: and that one Truth oft-times muſt be fetcht by peece-meale out of diuers branches of contrary opinions. For, it falles out not ſeldo·ne, that Truth is through ignorance or raſh vehemency, ſcattred into ſundry parts; and, like to a little ſiluer melted amongſt the ruines of a burnt houſe, muſt be tried out from h:apes of much

much ſuperfluous aſhes. There is much paines in the ſearch of it; much skill in finding it: the value of it once founde, requytes the coſte of both.

34

Affectation of ſuperfluitie, is in all thinges a ſigne of weakneſſe: As, in words hee that vſeth circumlocutions to expreſſe himſelfe, ſhowes want of memory, and want of proper ſpeach: And much talke argues a braine feeble & diſtempered.

pered: what good can any earthly thing yield vs beſide his vſe? and what is it but vanitie, to affect that which dooth vs no good? and what vſe is in that which is ſuperfluous? It is a great skill to know what is enough, and great wiſedome to care for no more.

35

Good things, which in abſence were deſired, now offring themſelues to our preſence, are ſarce intertained; or at leaſt not with our pur-

poſed

poſed cheerefulneſſe. Chriſts comming to vs and our going to him, are in our profeſsiõ well eſteemed, much wiſhed: But when hee ſingleth vs out by a direct meſſage of death, or by ſome fearefull ſigne, giueth likelihood of a preſent returne, wee are as much affected with feare, as before with deſire. All changes, although to the better, are troubleſome for the time, vntill our ſettling: There is no remedy hereof but inward preuention:

on : Our minde must change, before our estate be changed.

36

Those are greatest enemies to religion, that are not most irreligious. Atheistes, tho in themselues they bee the woorst, yet are seldome found hotte Persecuters of others: wheras those which in some one fundamentall point bee hereticall, are commonly most violent in oppositions. One hurts by secret infection, the other

ther by open reſiſtance: One is careleſſe of all truth, the other vehement for ſome vntruth An Atheiſt is worthy of more hatred, an Hereticke of more feare; both, of auoidance.

37

Wayes if neuer vſed, cannot but bee faire; if much vſed, are made cõmodiouſly paſſable; if before oft vſed, and now ſeldome, they become deep and dangerous. If the heart be not at all inured to meditation, it findeth

deth no fault with it selfes not for that it is innocent, but secure; It often, it findeth comfortable passage for his thoughts; It rarely and with intermission, tedious and troublesome. In things of this nature, wee onely escape complaint, if wee vse them either alwayes or neuer.

38

Our sensual hand holds fast whatsoeuer delight it apprehendeth: our spirituall hand easily remitteth;

teth; becauſe appetite is ſtronger in vs thē grace: whence it is, that we ſo hardly deliuer our ſelues of earthlie pleaſures, which wee haue once entertained; and with ſuch difficulty draw our ſelues to a conſtant courſe of faith, hope, and ſpirituall ioy, or to the renued acts of thē once intermitted. Age is naturally weake, and youth vigorous; but in vs the olde man is ſtrong, the newe faint and feeble: the fault is not in grace, but in vs: Faith dooth not

not want ſtrength, but we want faith.

39

It is not good in worldlye eſtates for a man to make himſelfe neceſſary. For, herevpon he is both more toyled, and more ſuſpected: but in the ſacred Common-wealth of the Church, a man cannot bee ingaged too deepely by his ſeruice: The ambition of ſpirituall well-doing, breedes no danger. He that doth beſt, and may worſt bee ſpared, is happieſt.

40 It

40

It was a fit compariſon of worldly cares, to thornes: For, as they choak the word, ſo they pricke our ſoules: Neither the word can grow vp amongſt them, nor the heart can reſt vppon them: Neither bodye nor ſoule can finde eaſe while they are within, or cloſe to vs: Spirituall cares are as ſharpe; but more profitable; they paine vs, but leaue the ſoule better. The breake our ſleepe, but for a ſwee-

ſweeter reſt: wee are not well but either while we haue them, or after wee haue had them. It is as impoſsible to haue ſpiritual health without theſe, as to haue bodily ſtrength with the other.

41

In temporall good things, it is beſt to liue in doubt; not making full account of that, which we hold in ſo weake a tenure. In ſpirituall, with confidence; not fearing that which is warranted

to

to vs by an infallible promiſe and ſure earneſt. Hee liues moſt cotented-ly, that is moſt ſecure for this world, moſt reſolute for the other.

42

God hath in nature giuen euerie man inclinations to ſome one particular calling; which if hee follow, hee excells; if hee croſſe, hee proues a *non-proficient*, & changeable: But all mens natures are equally indiſpoſed to grace, and to the common vocation of

of Christianity: wee are all borne heathens. To doe well; nature must in the first be obserued and followed, in the other crossed and ouercome.

43

Good-man is a title giuē to the lowest; whereas all Titles of Greatnesse, Worship, Honor, are obserued and attributed with choice. The speech of the Worlde bewrayes their minde & showes the common estimation of goodnesse compared with other quali-

qualities. The World therefore is an ill Herald, and vnskilfull in the true ſtiles: It were happie that goodneſſe were ſo common; and pitie that it either ſhould not ſtand with greatnes, or not be preferred to it.

44

Amongſt all actions Satan is euer buſieſt in the beſt, and moſt in the beſt part of the beſt; as in the ende of Prayer when the heart ſhould cloſe vp it ſelfe with

moſt comfort. Hee neuer feares vs, but when wee are well imployed: and the more likelyhood he ſees of our profite, the more is his enuie, and labour to diſtract vs. Wee ſhould loue our ſelues, as much as he hates vs; and therefore ſtriue ſo muche the more towardes our good, as his malice ſtriueth to interrupt it. We doe nothing, if we contende not, when wee are reſiſted. The good ſoule is euer in contradiction; denying what

is graunted, and contending for that which is denyed; ſuſpecting when it is gayne-ſaide, and fearing libertie.

45

God forewarnes ere he try, becauſe he would bee preuented: Satan ſteales vpon vs ſuddenly by temptations, becauſe hee would foile vs. If we relent not vppon Gods premonition, and meet not the lingring raſe of his puniſhments to foreſtall them, he puniſheth

more by how much his warning was more euident and more large; Gods tryals must be met when they come: Satans must bee seene before they come; and if we be not armed ere wee bee assaulted, wee shall bee foyled ere wee can bee armed.

46

It is not good to bee continuall in denunciation of iudgement: The noyse, to which we are accustomed (tho loud) wakes vs not; whereas

a leſſe if vnvſuall ſtirreth vs: The next waye to make threatnings contemned, is to make them common. It is a profitable rodde that ſtrikes ſparingly, and frights ſomwhat oftner then it ſmiteth.

47

Want of vſe cauſeth diſabilitie, and cuſtome perfection. Thoſe that haue not vſed to praie in their cloſet, cannot praie in publique, but coldely and in forme. Hee that diſcontinues

meditation ſhall be long in recouering; whereas the man inured to theſe exerciſes (who is not dreſſed till hee haue praied, nor hath ſupped till hee haue meditated) dooth both theſe well, and with eaſe. He, that intermittes good duties, incurres a double loſſe : of the bleſsing that followeth good; of the facultie of dooing it.

48

Chriſtianitie is both an eaſie yoke , and an hard

hard; hard to take vp, eaſie to beare when once takē. The heart requires much labour, ere it can be induced to ſtoope vnder it; and finds as much contentment when it hath ſtooped. The worldling thinks Religion ſeruility: but, the Chriſtian knowes whoſe ſlaue hee was, till hee entred into this ſeruice; and that no bondage can be ſo euill, as freedome from theſe bondes.

49

It is a woonder how full of shiftes nature is; Ready to turne ouer all good purposes. If wee thinke of death, shee suggests secretly, Tush it shall not come yet: If of iudgement for sinne, this concernes not thee; it shall not come at all: If of heauen and our labour to reach it; Trouble not thy selfe, it will come soone enough alone: Addresse thy selfe to praye; it is yet vnseasonable, stay for a better.

oppor-

opportunitie : to giue almes ; thou knoweſt not thy owne future wãts: To reproue; what needeſt thou thruſt thy ſelfe into willfull hatred? Euery good action hath his lett : Hee can neuer bee good, that is not reſolute.

50

All Artes are Maides to Diuinitie; therefore they both vayle to her, and doe her ſeruice : and ſhe like a graue miſtreſſe controlls them at pleaſure : Naturall philoſo

phie teacheth, that of nothing can bee nothing made; and, that from the privation to the habite is no returne: Diuinitie takes her vp, for these; and, vppon supernaturall principles, teaches her a Creation, a Resurrection. Philosophy teaches vs to follow sense, as an infallible guide; Diuinity tels her, that faith is of things not seene. Logick teaches vs first to discourse, then to resolue: Diuinity, to assent without arguing. Ciuill law teacheth, that long

long cuſtome preſcribeth : Diuinity that old thinges are paſſed ; Morall Philoſophie that tallying of iniuries is iuſtice : Diuinitie, that good muſt be returned for ill ; Policie, that better is a miſchiefe then an inconuenience: Dininitie, that wee maye not doe euill that good may enſue. The Schoole is well ordered, while Diuinitie keepes the chaire : but, if any other skill vſurpe it, and checke their miſtreſſe, there can followe nothing

nothing but confusion and Atheisme.

51

Much difference is to bee made betwixt a reuolter, and a man trained vp in error. A Iew and an Arryan both denie Christs deity: yet this opinion is not in both punished with bodily deth. Yea, a reuolt to a lesse error, is more punishable then education in a capitall heresie. Errors of iudgement, tho lesse regarded then errors of practice, yet are more pernicious

nicious : but none ſo deadly as theirs, that once were in the truth. If truth be not ſued to, it is dangerous; but if forſaken, deſperate.

52

It is an ill argument of a good action not well done, when we are glad that it is done. To bee affected with the comfort of the conſcience of well performing it, is good: but meerly to reioice that the acte is ouer, is carnall. Hee neuer

neuer can begin cheerfully, that is glad he hath ended.

§ 3

Hee that dooth not secret seruice to GOD with some delight, doth but counterfaite in publique. The truth of any acte or passion is then best tryed, when it is without witnesse. Openlye, many sinister respects may draw from vs a forme of religious duties: secretly, nothing but the power of a good conscience. It is to bee fea-

feared, God hath more true & deuout ſeruice, in cloſets, then in churches.

54

Words and diſeaſes grow vpō vs with years. In age wee talke much, becauſe wee haue ſeene much, and ſoone after ſhall ceaſe talking for euer: Wee are moſt diſeaſed, becauſe nature is weakeſt, and death which is neere, muſt haue harbingers: ſuch is the olde age of the World. No maruell, if this laſt time bee full of wri-

writing, and weake discourse; full of sects and heresies, which are the sicknesses of this great and decayed body.

55

The best ground vntilled soonest runs out into ranke weeds. Such are Gods Children; Ouer-grone with securitie ere they are aware, vnlesse they bee well exercised both with Gods plow of affliction, and their owne industry in meditation. A man of knowledge that is either

ther negligent, or vncor-
rected, cannot but grow
wilde and godleſſe.

§ 6

With vs vileſt thinges
are moſt common; But
with GOD the beſt
thinges are moſt fre-
quently giuen. Grace
which is the nobleſt of
all Gods fauours, is vn
partially beſtowed vpon
all willing receiuers;
whereas Nobilitye of
blood and height of
place, bleſsing of an in-
feriour nature, are reſer-
ued

ued for fewe. Herein the Christian followes his Father; his prayers which are his richest portion he communicates to all; his substance according to his ability, to fewe.

57

God therefore giues, because hee hath giuen; making his former fauours, arguments for more: Man therefore shuts his hand, because he hath opened it. There is no such waye to procure more from God, as

as to vrge him with what hee hath done. All Gods bleſsings are profitable and excellent; not ſo much in themſelues, as that they are inducements to greater.

§ 8

GODS immediate actions are beſt, at firſt. The frame of this creation how exquiſite was it vnder his hand! aferwarde; blemiſhed by our ſin: mans indeuours are weake in their beginnings; and perfiter by degrees. No ſcience, no

no deuiſe hath euer bin perfite in his cradle; or at once hath ſeene his birth and maturitie: of the ſame nature are thoſe actions which God worketh mediately by vs according to our meaſure of receit. The cauſe of both is, on the one ſide the infinite-neſſe of his wiſedome and power which cannot bee corrected by any ſecond aſſayes: On the other, our weaknes helping it ſelfe by former grounds and tryals. Hee is an happie man

that

that detractes nothing from Gods workes, and addes moſt to his owne.

59

The olde ſaying is more cõmon then true; that thoſe which are in hell know no other heauen; for this makes the damned perfitly miſerable, that out of their own torment, they ſee the felicitie of the Saints; together with their impoſſibilitie of attayning it. Sight without hope of fruition, is a torment alone: Thoſe that heere might

might ſee God and will not, or doe ſee him obſcurely and loue him not, ſhall once ſee him with anguiſh of ſoule and not enioy him.

60

Sometimes euill ſpeeches come from good men, in their vnaduiſednesse: and ſometimes, euen the good ſpeeches of men, may proceede from an ill ſpirit. No confeſsion coulde bee better then Satan gaue of Chriſt: It is not enough

nough to conſider what is ſpoken, or by whome; but whence, & for what. The ſpirit is oft-times tryed by the ſpeech: but other-times the ſpeech muſt bee examined by the ſpirit; and the ſpirit, by the rule of an higher word.

61

Greatneſſe puts hie thoughts, & big wordes, into a man; whereas the deiected minde takes, careleſly, what offers it ſelfe. Euerie worldling is baſe-minded; and

& therfore his thoughts creep still lowe vpon the earth. The Christian both is and knowes himselfe truely great; and therevpon mindeth and speaketh of spirituall, immortall, glorious, heauenly thinges. So much as the soule stoopeth vnto earthly thoughts; so much is it vnregenerate.

62

Long acquaintance as it maketh those thinges which are euill, to seem lesse euill; so it makes good

good things, which at firſt were vnpleaſant, delightfull. There is no euill of payne, nor no morall good action, which is not harſh at the firſt. Continuance of euill, which might ſeeme to weary vs, is the remedie and abatement of wearineſſe: & the practice of good, as it profiteth, ſo it pleaſeth. Hee that is a ſtranger to good and euill, findes both of them troubleſome. GOD therefore dooth well for vs, while he exerciſeth vs with long af-

 fliti-

flictions; and wee doe well to our ſelues while wee continually buſie our ſelues in good exerciſes.

63

Sometimes it is well taken by men, that wee humble our ſelues lower then there is cauſe. *Thy ſeruant* IACOB, ſayth that good Patriarch; to his brother, to his inferiour. And no leſſe well doth God take theſe ſubmiſſe extenuations of our ſelues; I am a worme and no man:

Surely

Surely I am more fooliſh then a man, and haue not the vnderſtanding of a man in me. But I neuer finde that any man bragged to GOD although in a matter of Truth, and within the compaſſe of his deſert, and was accepted. A man may bee too ſlowly in his deaſing with men, euen vnto contempt: with God he cannot, but the lower he falleth, the higher is his exaltation.

Ezra. 6.4 The

64

The ſoule is fed as the bodie, ſtarued with hunger as the body; requires proportionable diet and neceſſary varietie, as the bodie. All ages and ſtatures of the ſoule beare not the ſame nourriſhment. There is milk for ſpiritual infants, ſtrong meate for the growen Chriſtian. The ſpoone is fit for one, the knife for the other. The beſt Chriſtian is not ſo growen that hee needs

to

to ſcorne the ſpoone: but the weake Chriſtian may finde a ſtrong feede dangerous. How manie haue beene caſt away with ſpirituall ſurfets; becauſe beeing but newe-borne, they haue ſwallowed down bigge morſelles of the highest myſteries of godlineſſe, vvhich they neuer could digeſt; but together with them haue caſt vp their proper nouriſhment. A man muſt firſt know the power of his ſtomacke, ere hee know how with ſafety

and profit to frequent Gods Ordinary.

65

It is verye hard for the best man in a suddaine extreamitie of death, to satisfie himselfe in apprehending his staye, and reposing his heart vppon it : for the soule is so oppressed with suddaine terrour, that it cannot well commaund it selfe, till it haue digested an euill. It were miserable for the best Christian, if all his former prayers and medi-

meditations did not ſerue to ayde him in his laſt ſtraites, and meete together in the center of his extreamitie: yielding though not ſenſible reliefe, yet ſecret benefit to the ſoule; whereas the worldly man in this caſe, hauing not laid vp for this houre, hath no comfort from God, or from others, or from himſelfe.

66

All externall good or euill is meaſured by

ſenſe: neither can we account that eyther good or ill, which doth neither actually auaile, nor hurt vs: ſpiritually this rule holds not. All our beſt good is inſenſible. For, al our future (which is the greateſt) good, wee hold onlie in hope; and the preſent fauour of God wee haue manie times, and feele not. The ſtomack findes the beſt digeſtion euen in ſleepe when wee leaſt perceiue it; and whiles wee are moſt awake, this power worketh in vs either to further

further ſtrength or diſ-
eaſe, without our know-
ledge of what is done
within: And on the o-
ther ſide, that man is
moſt dangerouſly ſicke,
in whome nature de-
cayes without his fee-
ling, without his com-
plaint. To knowe our
ſelues happie, is good:
but wo were to vs Chri
ſtians, if wee could not
bee happie, and knowe
it not.

67

There are none that
euer did ſo much miſ

chiefe to the Church, as those that haue beene excellent in wit and learning. Others may bee spightfull enough, but want power to accomplish their malice. An enemie that hath both strength & craft is worthy be feared. None can sinne against the Holy-Ghost, but those which haue had former illumination. Tell not me what partes a man hath, but what grace: honest sottishnes is better then profane eminence.

68 The

68

The intertainement of all ſpirituall euents muſt bee with feare or hope; but, of all earthly extreamities, muſt bee with contẽpt or deriſiõ. For what is terrible, is worthy of a Chriſtians contempt; what is pleaſant, to bee turned ouer with a ſcorne. The meane requires a meane affection betwixt loue and hatred. We may not loue them, becauſe of their vanitie: wee may not hate them, becauſe of

of their neceſſarye vſe. It is an hard thing to bee a wiſe hoſt; and to fit our entertainment to all comers: which if it bee not done, the ſoule is ſoone wafted, eyther for want of cuſtomers, or for the miſrule of ill gueſts.

69

God and man build in a contrary order. Man layes the foundation firſt, then addes the walls, the roofe laſt. God began the roofe firſt, ſpreading out this vault of heauen, ere

ere hee layd the baſe of the earth. Our thoughts muſt follow the order of his worke-manſhip. Heauen muſt be minded firſt; earth afterwarde: and ſo much more, as it is ſeen more. Our meditation muſt hereein follow our ſenſe: A fewe miles giue bounds to our view of earth; whereas wee may neere ſee halfe the heauen at once. Hee that thinkes moſt both of that which is moſte ſeene, and of that which is not ſeene at all, is happieſt.

70

I haue euer noted it a true ſigne of a falſe heart, To be ſcrupulous and nice in ſmall matters, negligent in the mayne: whereas the good ſoule is ſtill curious in ſubſtantiall points, and not careleſſe in things of an inferiour nature; accounting no dutie ſo ſmall as to bee neglected, and no care great enough for principall duties: not ſo tything mintte and cummin, that hee ſhould for-

get

get iuſtice and iudgement; nor yet ſo regarding iudgement and iuſtice, that he ſhould contemne mint & cummin. Hee that thus miſplaces his conſcience, will bee found either hypocriticall or ſuperſtitious.

71

It argues the world full of Atheiſtes, that thoſe offences which may impeach humane ſocietie, are entertained with an anſwerable hatred and rigor: Thoſe which doe immediately wrong

wrong the ſupreme maieſtie of God, are turned ouer with ſcarce ſo much as diſlike. If wee conuerſed with God as we doe with men, his right would be at leaſt as precious to vs as our owne. All that conuerſe not with God are without God: not onely thoſe that are againſt God, but thoſe that are without God, are Atheiſts. Wee may bee too charitable: I feare not to ſay, that theſe our laſt times abound with honeſt Atheiſts.

72 The

72

The beſt thing corrupted, is worſt: An ill man is the worſt of all creatures, an ill Chriſtian the worſt of all men, an ill profeſſor the worſt of all Chriſtians.

73

Naturally life is before death, and death is only a priuation of life: Spiritually it is contrarie: As PAVL ſaith of the grayne, ſo may wee of man in the buſineſſe of his Regeneration. Hee muſt

must dye before hee can liue; yet this death presupposes a life that was onee, and should bee. God chooses to haue the difficultest, first: wee must bee content with the paine of dying, ere wee feele the comfort of life. As wee dye to nature, ere wee liue in glory: So, wee must dye to sinne, ere wee can liue to Grace.

74

Death did not first strike *Adam* the first sinfull man: nor *Cain* the first

firſt hypocrite; but *Abel* the innocent and righteous. The firſt ſoule that met with death, ouercame death: the firſt ſoule that parted from earth, went to Heauen. Death argues not diſpleaſure: becauſe he whō God loued beſt, dies firſt; and the murtherer is puniſhed with liuing.

75

The liues of moſt are miſ-ſpent, onely for want of a certayne ende of their actions. Wherin, they

they doe as vnwiſe Archers, ſhoot away their arrows they know not at what marke: They liue only out of the preſent, not directing thēſelues and their proceedings to one vniuerſall ſcope: whence they alter vpon all change of occaſions, and neuer reache anie perfection; neither can doe other but continue in vncertainty, and end in diſcomfort. Others ayme at one certaine marke, but a wrong one. Some (tho fewer) leuell at the right end, but

but amiſſe. To liue without one maine and common ende, is idleneſſe and folly. To liue to a falſe end, is deceite and loſſe. True Chriſtian wiſedome both ſhowes the end and findes the way. And as cunning Politicke haue many plots to compaſſe one and the ſame deſigne by a determined ſucceſſion: ſo the wiſe Chriſtian failing in the meanes, yet ſtil ſetteth about to his ſteadie ende with a conſtant change of indeuours: Such one onelie

liues to purpose, and at last repents not that hee hath liued.

76

The ship-wracke of a good conscience is the casting awaye of all other excellencies. It is no rare thinge to see the soule of a wilfull sinner stripped off all her graces; and by degrees exposed to shame: so those, whome wee have knowen admired, have fall'n to bee levell with their fellows; and from thence beneath them, to

a mediocrity; and after wards to ſottiſhnes and contempt, belowe the vulgar. Since they haue caſt away the beſt, it is iuſt with God to take away the worſt; and to caſt off them in leſſer regardes, which haue reiected him in greater.

77

It hath euer bin counted more noble and ſuccesfull, to ſet vpon an open enemie in his owne home, then to expect till hee ſet vppon vs, whiles wee make onely

a

a defensiue warre. This rule serues vs for our last enemy Death: whence that olde demaund of Epicure is easily answered; whether it bee better Death should come to vs, or that we should meete him in the waie: meet him in our mindes, ere hee seize vpon our bodies. Our cowardlines, our vnpreparation is his aduantage: whereas true boldenesse, in confronting him, dismayes and weakens his forces. Happie is that soule that can sende out

the ſcoutes of his thoughts before-hand, to diſcouer the power of Death a farre off; and then can reſolutely incounter him at vnwares vpon aduantage: ſuch one liues with ſecuritie, dies with comfort.

78

Manie a man ſends others heauen, and yet goes to hell himſelfe: and not fewe hauing drawn others to hell, yet themſelues returne by a late repentance, to life. In a good actiõ it is not

good action, it is not good to ſearche too deeply into the intentiõ of the agent, but in ſilẽce to make our beſt benefit of the worke: In an euil, it is not ſafe to regard the qualitie of the perſon, or his ſucceſſe, but to conſider the action abſtracted from all circumſtances, in his owne kinde. So we ſhal neither neglect good deedes becauſe they ſpeede not well in ſome hands, nor affect a proſperous euill.

78

God doth ſome ſingular actions, wherein wee cannot imitate him; ſome wherein wee may not; moſt wherin he may and would faine be followed. Hee fetcheth good out of euill; ſo may wee turne our own and others ſinnes to priuate or publique good: we may not doe euill for a good vſe; but wee muſt vſe our euill once done, to good. I hope I ſhall not offende, to ſay, that the

good vſe which is made of ſinnes is as gainefull to God, as that which ariſes from good actions. Happie is that man, that can vſe either his good, well, or his euill.

79

There is no difference betwixt anger and madneſſe, but continuance: for, raging anger is a ſhort madneſſe. What elſe argues the ſhaking of the hands and lippes, paleneſſe, or redneſſe,

or

or ſwelling of the face, glaring of the eies, ſtammering of the tongue, ſtamping with the feet, vnſteadie motions of the whole bodie, raſhe actions which wee remember not to haue done, diſtracted and wilde ſpeeches? and madneſſe againe is nothing but a continued rage, yea ſome madneſſe rageth not: ſuch a milde madneſſe is more tolerable, then frequent and furious anger.

80

Those that woulde keepe state, must keepe aloofe off; especially if their qualities bee not answerable in height to their place. For, many great persons are like a well-wrought picture vppon a course cloath; which afarre off shewes faire, but neere hand the roundnesse of the thred marres the good workemanshippe. Concealement of gifts, after some one commended acte, is the

the beſt way to admiration, and ſecret honor: but hee that would profit, muſt vent himſelſe oft and liberally, and ſhowe what he is, without all priuate regarde. As therefore, manye times, honour followes modeſty, vnlookt for; ſo, contrarily, a man may ſhewe no leſſe pride in ſilence and obſcurity, then others which ſpeake and write for glorie. And that other pride is ſo much more the worſe, as it is more vnprofitable:

for, whereas those which put forth their gifts, benefit others while they seeke themselues; these are so wholy deuoted to themselues, that their secrecy dooth no good to others.

81

Such as a mans delights and cares are in health, such are both his thoughts and speeches commonly on his death-bed: The proud man talkes of his faire sutes, the glutton of his

his diſhes, the wanton of his beaſtlyneſſe, the religious man of heauenly things. The tongue will hardly leaue that, to which the heart is inured. If wee would haue good motions to viſit vs while wee are ſicke, wee muſt ſend for them familiarly in our health.

82

Hee is a rare man that hath not ſome kind of madneſſe reigning in him: One a dull madneſſe of melancholy, a

nother a conceited madnesse of pride; another a superstitious madnesse of false deuotion; a fourth of ambition, or couetousnesse; a fift the furious madnesse of anger; a sixt the laughing madnesse of extreame mirth; a seauenth a drunken madnesse; an eighth of outragious lust; a ninth the learned madnesse of curiositie; a tenth the worst madnesse of profaneneſse and Atheisme. It is as hard to reckon vp all kindes of madnesses

nesses, as of dispositions. Some are more noted and punished then others; for that, the mad man in one kinde as much condemne another, as the sober man condemnes him. Onlie that man is both good, and wise, and happie, that is free from all kinds of phrensie.

76.

There bee some honest errors, wherewith I neuer found that GOD was offended; That an

an husband ſhould think his owne wife comely, although ill-fauoured in the eyes of others; that a man ſhoulde thinke more meanely of his owne good partes, then of weaker in others; to giue charitable (though miſtaken) conſtructions of doubtfull actions and perſons (which are the effects of naturall affection, humilitie, loue) were neuer cenſured by God: Heerein alone wee erre, if wee erre not.

84

No maruell if the worldling eſcape earthly afflictions. God corrects him not; becauſe hee loues him not. He is baſe-borne and begot: God will not doe him the fauour to whip him: The world afflicts him not; becauſe it loues him. For each one is indulgent to his owne. God vſes not the rodde where hee meanes to vſe the ſworde; The pillory or ſcourge is for thoſe male-

malefactors which ſhall eſcape execution.

85

VVeake ſtomackes which cánot digeſt large meales, ſeede oft and little: For our ſoules, that which we want in meaſure, wee muſt ſupply in frequence. We can neuer fully enough comprehend in our thoughts the ioyes of heãuen, the meritorious ſufferings of Chriſt, the terrours of the ſecond death: therefore wee muſt meditate of them often.

86 The

86

The ſame thoughtes doe commonly meet vs in the ſame places; as if wee had left them there till our returne. For that the minde doth ſecretly frame to it ſelfe memoratiue heads, wherby it recalls eaſily the ſame conceits: It is beſt to employ our minde there, where it is moſt fixed. Our deuotion is ſo dull, it cannot haue too many aduantages.

87 I

, I finde but one example, in all ſcripture, of any bodily cure which our Sauiour wrought by degrees: Onely the bilnde man, whoſe weak faith craued helpe by others, not by himſelfe, ſawe men firſt like trees, then in their true ſhape. All other miraculous cures of Chriſt were done at once, and perfect at firſt. Contrarily, I finde but one example of a ſoule fully healed

healed (that is) ſanctified and glorified, both in a day; all other by degrees and leaſure. The ſteps of grace are ſoft & ſhort. Thoſe externall miracles hee wrought immediately by himſelfe; and therefore no maruell if they were abſolute like their Author. The miraculous worke of our regeneration he works together with vs; Hee giueth it efficacie: wee giue it imperfection.

SOME *few of* Dauids Psalmes Metaphrased, *for a taste* of the rest.

By Ios: HALL.

AT LONDON,
Printed by Tho: Purfoot for *Samuel Macham*: and are to be sold at his shop in Paules Churchyard, at the signe of the Bull-head. 1609.

TO MY LOuing and learned Cosen, Mr Samuel Burton, *Archdeacon of Gloucester.*

INdeede, my Poetrie was long sithence out of date, and yielded hir place

to

to grauer ſtudies: but whoſe vaine would it not reuiue to look e into theſe heuēly ſongs? I were not woorthy to be a Diuine, if it ſhould repēt me to be a Poet with DAVID, after I ſhall haue aged in the Pulpit: This worke is holy and ſtrict, & abides not any youthfull or heathenish libertie; but requires handes

free

free from profane-
nesse, loosenesse,
affection. It is a
seruice to God and
the Church by so
much more careful-
ly to bee regarded,
as it is more com-
mon. For, who is
there that will not
challenge a parte in
this labour? and that
shall not find himself
much more affected
with holy measure
rightlie composed.

Wherfore I haue oft wondred, howe it could bee offensiue to our aduersaries, that these diuine dicties which the spirit of GOD wrote in verse; shoulde bee sung in verse; and that an Hebrue Poeme shold be made English. For, if this kinde of composition had beene vnfit, God woulde neuer haue made choice of

numbers

numbers, wherin to
expresse himselfe :
Yea, who knows not
that some other
scriptures, which the
spirit hath indited in
prose, haue yet beene
hapilie & with good
allowance put into
strict numbers ? If
histories tell vs of a
wanton Poet of old
which lost his eyes
while he wēt about
to turne *MOSES*
into verse ; yet eue-

rie ſtudent knowes with what good ſucceſſe and commendatiõ NONNVS hath turned IOHNS goſſpell into Greek Heroicks; And APOLLINARIVS that learned Syrian, matched with BAZIL and GREGORY (who liued in his time) in the tearms of this equality, that BAZILS ſpeech was καθαρώτερος, but APOL-

LINARIES

LINARIES ἀλφιτοπώλης,
wrote, as SVIDAS reports, all the Hebrue ſcripture in heroicks, as *Sozomen* (ſomewhat more reſtrainedly) all the Archaiology of the Iewes, till SAVLS gouernment, in 24. parts; or as SOCRATES yet more particularly, all MOSES in Heroicks, and all the other hiſtories in diuerſe meeters: but

how euer his other labours lie hid, his Metaphrase of the Psalmes is stil in our hands with the applause of all the learned: besides the labours of their owne *Flaminius* and *Arias Montanus* (to seeke for no more) which haue woorthily bestowed themselues in this subiect. Neither doe I see how it can bee offensiue to our

our friends, that wee ſhoulde deſire our engliſh Metaphraſe bettered. I ſay nothing to the diſgrace of that wee haue: I know how glad our aduerſaries are of all ſuch aduantages; which they are ready enough to finde out without mee, euer reproachefully vpbraydingvs with theſe defectes. But ſince our whole Trá-

latiõ is now vniuer-
ſally reuiſed; what
inconuenience or
ſhow of innouatiõ
can it beare, that the
verſe ſhould accom-
pany the proſe? eſ-
pecially ſince it is
well knowne howe
rude & homely our
Engliſh Poeſie was
in thoſe times, com-
pared with the pre-
ſent; wherin, if euer,
it ſeeth her full per-
fection. I haue been
ſolicited

solicited by some re-
uerend frends to vn-
dertake this taske, as
that which seemed
well to accord with
the former exercises
of my youth, & my
present profession.
The difficulties I
founde manie, the
worke long & great;
yet not more paine-
full than beneficiall
to Gods Church.
Whereto as I dare
not professe anie
suffici-

ſufficiencie; ſo will I not denie my readineſſe, and vtmoſt indeuor, if I ſhall bee imployed by Authority: wherfore, in this part, I doe humbly ſubmit my ſelfe to the graue cenſures of them, whoſe wiſedõe menageth theſe common affaires of the Church: and am ready eyther to

ſtand

ſtand ſtil or proceed, as I ſhall ſee their Cloude or Fire goe before or behinde mee. Onely (howſoeuer) I ſhall for my true affection to the Chuch, wiſh it done by better workemen. Wherin as you approoue, ſo further my bold but not vnprofitable motion, and commend it vnto greater cares:

as

as I doe you to the greatest.

Non-such

July. 3.

Your louing Kinsman,

Ios. Hall.

Psal. 1.

In the tune of 148. Psalme.

Giue laud vnto the Lord.

1 *WHo hath not walkt astray,*
In wicked mens admise,
Nor stood in sinners way;
Nor in their companies
That scorners are,
As their fit mate,
In sessing chaire,
Hath euer sate;

But in thy lawes diuine,
O Lord sets his delight,
And in those lawes of thine
Studies all day and night;
Oh, how that man
Thrise blessed is!
And sure shall gaine
Eternall blisse.

He shall be like the tree,
Set by the water-springs,
Which when his seasons be
Most pleasant fruite forth-brings:
Whose boughes so greene
Shall neuer fade,
But couered beene
With comely shade.

So,

So, to this happy wight,
All his desires shall thrive:
4 Whereas the man vnright,
As chaffe which winds do drive,
With euery blast
Is tost on hy,
Nor can at last
In safety lie.

5 Wherefore, in that sad doome,
They dare not rise from dust:
Nor shall no sinner come
To glory of the iust.
For, God will grace
The iust mans way,
While sinners race
Runs to decay.

Psal. 2.

In the tune of the 125. Psalme;

Those that do put their conf.

1 WHy do the Gentils tumults make,
And nations vill conspire in vain,
2 And earthly Princes counsell take
Against their God, against the raigne
Of his deere Christ: let vs, they saine,
3 Break all their bonds: & from vs shake
Their thraldome yoke, & servile chain.
4 Whiles thus alas they fondly speake,

He

He that aloft rides on the skies,
Laughs all their lewd deuise to scorne,
5 And when his wrathfull rage shall rise,
With plagues shall make thē all forlorne,
And in his furie thus replies;
6 But I, my King with sacred horne
Anointing, shal in princely guise
His head with royall crowne adorne.

Vpon my Syons holy mount
His Empires glorious seat shall be.
And I thus rais'd shal farre recount
The tenour of his true decree:
7 My Son thou art, said God, I thee
Begat this day by due account:
Thy scepter, do but aske of me,
All earthly kingdomes shall surmount.

8 *All nations to thy rightfull sway,*
I will subiect from furthest end
9 *Of all the world: and thou shalt bray*
Those stubborn foes that will not bend,
With iron mace (like potters clay)
10 *In pieces small: Ye Kings attend;*
And ye, whom others wont obey,
Learne wisedome, and at last amend.

11 *See, ye serue God, with greater dread*
Then others you: and in your feare
Reioice the while, and (lowely shred)
12 *Do homage to his sonne so deare:*
Least he be wroth, and do you dead
13 *Amids your way. If kindled*
His wroth shalbe; O blessed those,
That do on him their trust repose.

Psal.

Psal. 3.

As the 113. Psalme.

Ye Children which, &c.

1 *AH Lord, how many be my foes!*
How many are against me rose,
2 *That to my grieved soule haue sed,*
Tush: God shall him no succour yield;
3 *whiles thou Lord art my praise, my shield*
And dost aduance my carefull head.

4 *Loud with my voice to God I cri'd:*
His grace vnto my suite reply'd,
From out his holy hill.

5 *I*

5 *Laid me downe, slept, rose againe,*
For thou O Lord dost me sustaine,
And saf'st my soule from feared ill.

6 *Not if ten thousand armed foes*
My naked side should round enclose,
Would I be thereof ought a-dred.
Vp Lord and shield me from disgrace:
7 *For thou hast broke my foe-mens face,*
And all the wicked's teeth hast shed,

8 *From thee O God is safe defence;*
Do then thy free beneficence
Vpon thy people largely shed.

Psal. 4.

As the 1. Commandements.

Attend my people.

1 *THou witnesse of my truth sincere,*
My God vnto my poore request
Vouch-safe to lend thy gratious eare:
Thou hast my soule from thrall releast.

2 *Fauour me still, and daigne to heare*
Mine humble suite. O wretched wights,
3 *How long will yee mine honeur deare*
Turn into shame through your despites?

Still

Still will ye leue what thing is vaine,
4 *And seek false hopes? know thē at last,*
That God hath chose & will maintaine
His fauorite, whom ye disgrac't.

God will regard my instant mone:
5 *Oh! tremble then, & cease offending;*
And, on your silent bed alone,
Talke with your harts, your waies amen-
(ding.

6 *Offer the truest sacrifice*
Of broken hearts: on God besetting
7 *Your only trust. The most denise*
The waies of worldly treasure getting:

But thou, O Lord lift vp to mee
The light of that sweet looks of thine;

8 *So*

So shall my soule more gladsome be,
Then theirs with all their corne & wine.

So I in peace shall lay me downe,
And on my bed take quiet sleepe;
Whiles thou, O Lord, shalt me alone
From dangers all securely keepe.

Psal.

Psal. 5.

In the Tune of 124. Psalme.

Now Israel may say, &c.

1 *BOw downe thine eare*
Lord to these words of mine,
And well regarde
the secret plaints I make.
2 *My King, my God,*
to thee I do betake
My sad estate
oh do thine eare incline
To these loud cryes
that to thee powred bin.

3 *A*

3 At early morne
thou shalt my voice attend:
For, at day breake,
I will my selfe adresse
Thee to implore,
and waite for due redresse.
4 Thou dost not Lord
delight in wickednes,
Nor to bad men
wilt thy protection lend.

5 The boasters proud
cannot before thee stay:
Thou hat'st all those
that are to sinne denoted:
6 The lying lippes,
& who with blood are spotted,
Thou doost abhorre,
and wilt for ever slaie:

7 *But I vnto*
thine house shall take the waye.

And through thy grace
abundant shall adore,
With humble feare
within thy holy place.
8 *Oh lead me Lord*
within thy righteous trace:
Euen for their sakes
that malice me so sore,
Make smooth thy paths
my dimmer eyes before.

9 *Within their mouth*
no truth is euer found:
Pure mischiefe is
their heart: a gaping toome

10 *Is their wide throate;*
& yet their tongues still sound,
11 *With smoothing words.*
O Lord giue them their doom
And let them fall,
in those their plots profound.

In their excesse
of mischiefe them destroys
12 *That rebell. are;*
so those that to thee flie
Shall all reioice
and sing eternally:
13 *And whom thou dost*
protect, and who loue thee,
And thy deare name,
in thee shall euer ioy.

Since thou with blisse
the righteous dost reward,
And with thy grace
as with a shield him guard.

Psal. 6.

As the 50. Psalme.
The mighty God &c.

1 *LEt mee not Lord*
be in thy wrath reprooued:
Oh! scourge mee not
when thy fierce rage is mooued.

2 *Pitie*

2 *Pitty mee, Lord,*
that do with languor pine:
Heale mee whose bones
with paine dissolued bin;
3 *Whose wearie soule*
is vexed aboue measure.
Oh Lord how long
shall I bide thy displeasure?

4 *Turne thee O Lord,*
rescue my soule distrest;
5 *And saue mee, of thy grace.*
Mongst those that rest,
In silent death
can none remember thee:
And in the grane
how shouldst thou praised be?
6 *Weary with sighs,*
all night I caus'd my bed

To swim: with teares
my couch I watered.

Deepe sorrow hath
consum'd my dimmed eyne,
Sunck in with griefe
at these lewd foes of mine:
But now hence, hence,
vaine flatters of mine ill:
The Lord hath heard
my lamentations shrill;
God heard my suit
and still attends the same:
Blush now, my foes,
and fly with sudden shame.

Psal. 7.

As the 112. Psalme.

The man is blest that God, &c.

1 ON thee, O Lord my God, relyes
My only trust: fro blondy spight
Of all my raging enemies
Oh! let thy mercy me acquite;
2 Least they like greedy Lyons rend
My soule, whiles none shall it defend.

3 O Lord! if I this thing haue wrought,
If in my hands be found such ill:

If I with mischiefe euer sought
To pay good turnes; or did not still
Doe good vnto my causeles foe,
That thirsted for my ouerthrowe;

Then let my foe, in eager chace,
Ore-take my soule, and proudly tread
My life belowe; and with disgrace
In dust lay downe mine honor dead.
Rise vp in rage, O Lord, eft-soone
Aduance thine arme against my foe:

And wake for me till thou fulfill.
My promis'd right; so shal glad throngs
Of people flocke vnto thine hill.
For their sakes then reuenge my wrõgs,
And rouse thy selfe. Thy iudgements be
O're all the world: Lord iudge thou me;

As

As truth and honest innocence
Thou find'st in me, Lord iudge thou me.
9 *Settle the iust with sure defence:*
Let mee the wicked's malice see
10 *Brought to an end. For thy iust eye*
Doth heart and inward reyns descry.

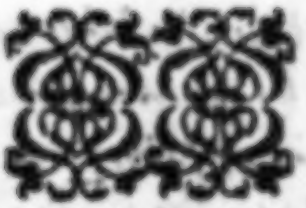
11 *My safety stands in God; who shields*
The sound in hart: whose doom each day
12 *To iust men and contemners yields*
13 *Their due. Except he change his way,*
His sworn is whet, to bloud intended,
His murdring bowe is ready bended.

14 *Weapons of death he hath addrest*
And arrowes keene to pearce my foe,
15 *Who late bred mischiefe in his brest;*
But when he doth on trauell goe,

6 *Brings forth a ly. Deep pits he delues,*
And falls into his pits himselue.

7 *Back to his owne head shall rebound*
His plotted mischiefe; and his wrongs
8 *His crown shal craze: But I shall sound*
Iehouah's *praise with thankefull songs,*
And will his glorious name expresse,
And tell af all his righteousnesse.

Psal.



Psal. 8.

As the 113. Psalme.

Ye Children which, &c.

1 *HOw noble is thy mighty name,*
O Lord o're all the worlds wide (frame,
Whose glory is aduanc't on hye
Aboue the rouling heauens rack!
2 *How for the graceless scorners sake,*
To still th'auenging enemy,
Hast thou by tender infants tongue,
The praise of thy great name made strõg
While they hang sucking on the brest!
3 *But when I see the heauens bright,*
The Moon & glittering stars of night,
By thine almighty hand addrest;

4 Ob

4 *Oh! what is man, poore silly man,*
That thou so mind'st him, & dost daine
To looke at his vnworthy seed!
5 *Thou hast him set not much beneath*
Thine Angels bright; & with a wreath
Of glory hast adorn'd his head.
6 *Thou hast him made by soueraigne*
7 *Of al thy works; & stretcht his raigne*
Vnto the beards, and beasts vntame,
8 *To foules, and to the scaly traine,*
That glideth throuh the waterie maine.
9 *How noble each-where is thy name!*

Psal.

Psal. 9.

To the tune of that knowen song, beginning;

Preserue vs Lord.

1 *THee & thy wondrous deeds, O God,*
With all my soule I sound abroad:
2 *My ioy, my triumph is in thee,*
Of thy dread name my song shall be.

3 *O highest God: since put to flight,*
And fall'n & vanish't at thy sight,
4 *Are all my foes; for thou hast past*
Iust sentence on my cause at last:

And

And sitting on thy throne aboue,
A righ:full Iudge thy selfe do'st proue:
5 *the troups profane thy checks haue stroid*
And made their name for euer voyd.

6 *Where's now, my foes, your threatned*
So well you did our cities sacke, (wrack?
And bring to dust; while that ye say,
Their name shall dy as well as they.

7 *Lo, in eternall state God sits:*
And his hy throne to iustice fits:
8 *Whose righteous hand the world shall*
And to al folk iust doom shal yield. (weeld

9 *The poore from hy find his reliefe,*
The poore in needfull times of griefe:

10 *Who*

10 *Who knowes thee Lord, to thee shall*
That neuer do'st thy cliẽts leaue. (*cleaue,*

11 *Oh! sing the God that doth abide,*
On Sion mount; and blazon wide
12 *His worthy deeds. For, he pursues*
The guiltlesse blood with vengeãce due:

He minds their ease; nor can passe o're
Sad clamors of the wronged poore.
13 *Oh! mercie Lord: thou that do'st saue*
My soule from gates of death & graue:

Oh! see the wrong my foes haue done;
14 *That I thy praise to all that gone,*
Through daughter Sions beauteous gate,
With thankefull songs may loud relate;

And

And may reioyce in thy safe aide.
Behold: the Gentiles, whiles they made
A deadly pit my soule to drowne,
Into their pit are sunken downe;

In that close snare they hid for mee,
Lo their own feet entangled bee.
16 *By this iust doom the Lord is known,*
That th'ill are punisht with their own.

17 *Downe shall the wicked backward fall*
To deepest hell, and nations all
18 *That God forget; nor shall the poore*
Forgotten be for euermore.

The constant hope of soules oppreſt
19 *Shall not ay dy. Rise from thy rest,*

Oh

Oh Lord, let not men base and rude
Prevaile: iudge thou the multitude.

20 *Of Lawlesse pagans: strike pale feare*
Into those beasts late stubborn were:
And let the Gentiles feele and find,
They been but men of mort all kind.

Psal.

Psal. 10.

As the 51. Psalme.

O Lord consider.

1 WHy stãd'st thou Lord aloofe so lõg
& hid'st thee in due times of need
2 Whiles lewd men proudly offer wrong
Vnto the poore? In their owne deed,
And their deuise let them be caught.
3 For lo, the wicked braues and boasts
In his vile and outragious thought,
And blesseth him that rauins most.

On

4 *On God he dares insult: his pride*
Scornes to inquire of powers aboue,
But his stout thoughts haue stil deni'd
5 *There is a God; His waies yet proue*
Aye prosperous: thy iudgements hye
Doe farre su mount his dimmer sight.
6 *Therefore doth he all foes defie:*
His heart saith; I shall stand in spight,

Nor euer moue; nor danger 'bide.
7 *His mouth is fill'd with curses foule,*
And with close fraud: His tongue doth (hide
8 *Mischief & ill: he seeks the soule*
Of harmlesse men in secret wait,
And in the corners of the street,
Doth shed their bloud; with scorne and (haue
His eyes vpon the poore are set.

9 *As*

9 *As some fell Lyon in his den,*
He closely lurkes the poore to spoyle,
He spoyles the poore and helplesse men,
When once he snares them in his toyle.
10 *He croucheth low in cunning wile,*
And bows his brest; whereō whole thrōgs
Of poore, whom his faire showes beguile,
Fall to be subiect to his wrongs.

11 *God hath forgot (in soule he saies)*
Hee hides his face to neuer see.
12 *Lord God arise; thine hand vp-raise:*
Let not thy poore forgoten be.
13 *Shall these insulting wretches scorne*
Their God; and say thou wilt not care?
14 *Thou see'st (for al thou hast forborn)*
Thou see'st what al their mischiefs are;

That

That to thine hand of vengeance iust
Thou maist thē take: the poore distres-
Rely on thee with constant trust, (sed
The helpe of Orphans and oppressed.
15 *Oh! break the wickeds arme of might,*
And search out all their cursed traines,
And let them vanish out of sight.
16 *The Lord as King for euer raignes.*

From forth his coasts, the heathen sect
17 *Are rooted quite: thou Lord attēdest*
To poore mens suites; thou doo'st direct
Their harts: to thē thine eare thou bēdest;
18 *That thou maist rescue frō despight,*
The wofull fatherles, and poore:
That, so, the vaine and earthen wight
On vs may tyrannize no more.

FINIS.